JANUARY 1897

Vol. XIV. No. 1.

SUBSCRIPTION,

$1.00 PER YEAR.

SINGLE COPIES,

TEN CENTS.

... THE ...

CONVERTED CATHOLIC

MONTHLY.

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

JAMES A. O'CONNOR,

PUBLISHER.

142 West 21st Street,

NEW YORK.

CONTENTS.

V.14
1897

EDITORIAL NOTES AND COMMENTS—Rome Torn by Dissensions—Priests Cursing Bishops—Conversion Better than Punishment—New and Welcome Contributor—THE CONVERTED CATHOLIC in Rome—The A. P. A. Scare Illustrated—Guod Work in New England—What Mrs. Julia Ward Howe Says 1
Christ's Mission Debt 4
Diaz the Apostle of Cuba, with Portrait 5
CONVERTS FROM ROME 9
A Generous Converted Catholic 9
The Pope Welcomes Ritualists 11
The Paulist Fathers 12
Facts and Fancies 13
Popes and War 14
Priests Fight on the Altar 15
Rebellion of Canadian Catholics 16
Mixed Marriages 17
Immigration and Illiteracy 18
Protestantism in Italy 19
Methodists in Brazil 19
A Priest in Court 20
Notes About Bishops and Priests 21
Hope for Armenia 22
Father Connellan's Work in Ireland 23
Martin Luther's Sayings 24
The Black Pope 25
Services in Christ's Mission 26
"Sacerdos Vagabundus; or the Tramp Priest"—Continued 27
Ministers Should be Aggressive 29
Catholic Schools and Marriage 30
Words of Kindness and Encouragement 31
The Work of Christ's Mission and THE CONVERTED CATHOLIC 32
Hearty Appreciation 32

VARIOUS NOTES.

Subscriptions to THE CONVERTED CATHOLIC for 1897 are now due. As this issue goes to press all bills for paper, printing, mailing and the many other incidental items in connection with the publication, are paid. This announcement will be as pleasing to our readers as it is to us. But the payment of all bills connected with the magazine was accomplished only by hard work. The subscriptions received up to the new year have been devoted to that purpose, and we look to the subscribers who have not yet paid for the means to carry on the work during the year. We have hundreds of names on our list who did not pay the subscription last year. What they may do this year is an uncertain quantity. We shall live in hope that their consciences will be touched by this reminder. But we rely upon the regular subscribers for sufficient money to pay the expenses this year. Do not let us get in arrears, as we have work enough to do without having anxiety of this kind forced upon us.

The names of subscribers will be continued on our list until they give notice to discontinue. From the letters we receive we know there are many who find it difficult to spare the subscription, though they like the magazine and make good use of it by passing it around among their neighbors and sending it to Roman Catholics. A note from those friends that they cannot pay the subscription now will insure the continuance of the magazine. It will do good missionary work in such hands, and some way or other the Lord will provide the means of sending it to them.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE,

EDITED AND PUBLISHED BY

REV. JAMES A. O'CONNOR.

(Formerly a Roman Catholic Priest.)

NOW IN ITS 14TH YEAR.

This magazine is specially designed for the conversion of Roman Catholics to Evangelical Christianity. Its special features are testimonies of recent Converts from Rome (five thousand of which have been already published); accuracy and reliability in the statement of Scripture truth and Historical facts on the questions at issue between the Protestant Christian world and the Roman Catholic Church; exposure of the intrigues of the Papal Hierarchy and Jesuits in the political, social and family life; with information and enlightenment on all Roman Catholic subjects.

Annual subscription $1.00. Send 10 cents for sample copies.

JAMES A. O'CONNOR, Publisher,
142 West Twenty-first Street, New York.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. JANUARY, 1897. No. 1.

EDITORIAL NOTES AND COMMENTS.

THE New Year will have entered upon its course when this First Number of the Fourteenth Volume of THE CONVERTED CATHOLIC reaches the hands of its subscribers. To them all it cordially wishes a happy and prosperous year. It will also be read by some who are not subscribers—many of them priests and Roman Catholics—and to them it extends the same good wishes. May all its readers be blessed according to their hearts' desires in whatsoever things are true, honest, just, pure, lovely and of good report.

While entering upon a new year, a glance over the past recalls the words of one in the evening of life who said:

> Were I ordained to run
> My long career of life again,
> Would I do all that I have done?

Doubtless there have been many things done in the past year which had been better left undone. But there is mercy with the Lord for the transgressions, as there is hope that the omissions—the things which ought to be done—will be rectified in the new year. Learning by experience is not an easy or short road to knowledge, but it is a salutary discipline if it leads us to look away from self unto Him who is able to save from the sins of the past, to keep from falling, and to guide into the paths of righteousness —the only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and forever.

To its many Catholic readers THE CONVERTED CATHOLIC also wishes great happiness this new year. It will be a blessed year to many of them who, if they regularly peruse it, will learn to dispense with the services of the priests and look to Christ their Saviour for the heavenly graces that He alone can bestow. The priests are deceiving the people, for they themselves are deceived; but the Son of God will not deceive anyone who comes to Him. We hope and pray and shall labor without ceasing for their spiritual good, priests and people, that they may hear His loving invitation to come to Him, and He will give them rest.

There is no safety or rest for the people in the Roman Catholic Church, for they are dependent upon the priests; and there is no peace or union among the priests and bishops. They have all gone astray—the blind leading the blind, and it is no wonder if they should all fall into the ditch. The Roman Church is digging her own pit in this country. This statement is confirmed by the highest Roman Catholic authority.

Rome Torn by Dissensions.

One of the few respectable or decent Roman Catholic periodicals published in this country is the "Ave Maria" of Notre Dame, Indiana, and here is what it says, as quoted in the New York *Tribune*, January 6, 1897:

"Speaking of Roman Catholics, the 'Ave Maria,' a magazine published by the Roman Catholic University of Notre Dame, Indiana, says: 'We are in danger of becoming a divided host ourselves in this country. A spirit of faction has taken possession of us. A decade of years ago all was harmony. The Church grew, prospered and gained continually in power and numbers. A more encouraging condition could not be imagined. But a lamentable change, evident to the least observant, has since come over us. Peace has been destroyed and progress arrested, as far as it is possible. In our dissension decency has been outraged, charity wounded, truth and justice violated.'"

Not a word of comment need be added to that, except, "Come out of her, my people, saith the Lord God."

Priests Cursing Bishops.

That is an awful prayer against Roman Catholic bishops which appears in this month's instalment of "Sacerdos Vagabundus." It is a psalm of David against his enemies, and Luther knew how to use it to good purpose against the Pope, as Erasmus used it against the monks. From the days of Luther and Erasmus to the present time, every priest who has left the Roman Church to become a Protestant Christian could say, in the first verses of this psalm (108, Douay Version), of his former friends:

"O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

"They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

"Instead of making me a return of love they detracted me: but I gave myself to prayer.

"And they repaid me evil for good; and hatred for my love."

Although Father D. S. Phelan, the editor and publisher of the Roman Catholic paper, *The Western Watchman* of St. Louis, Missouri, said in the issue of his paper for October 29, 1896, that the Editor of this magazine "had been adjudged insane and was now in an asylum in Ohio," we shall not hurl that Psalm at him, but leave him to the mercy of God.

Conversion Better than Punishment.

The courts of this world would have no mercy on priest Phelan if we sued him for libel, but although it would be a good work to punish him we have better work to do in calling the people out of the Roman Church and delivering them from such unholy priests. As the venerable Dr. Wells, the most honored Presbyterian pastor in Brooklyn, says in his letter which we publish on page 31, Phelan should be brought to account, but our time is too precious for such an arraignment as he deserves.

Our distinguished friend, the converted Catholic lawyer who won the suit of Mrs. King's against Father Crowley of Brooklyn, as related on page 20 of this issue, and who has another suit in court for a lady against one of the Dominican priests of this city, may compel Phelan to make a retraction.

Some time this year we may be able to visit St. Louis and preach to the Catholics of that city who must be disgusted with such priests as Phelan but who do not know any other way of being saved except by the sacraments that such men administer. We shall be glad to hear from the friends in that city who can arrange for a week's meetings.

A New and Welcome Contributor.

The Rev. Francis Watry is one of the many talented American priests who have left the Roman Catholic Church in the last few years. After renouncing the priesthood he entered a Congregational Seminary for a post graduate course of study and was then called to the pastorate of the Congregational Church at Clayton, California. Besides his pastoral work for the last year he has published an excellent paper, *The Searchlight*, in which topics relating to the Roman Catholic Church have been discussed in a most interesting manner. As his many duties will not permit him to continue the paper he has decided to contribute to THE CONVERTED CATHOLIC every month such articles relating to Romanism as would have appeared in his own paper. We can promise our readers that they will be among the best that shall appear in this volume. We send copies of this issue to many of Dr. Watry's subscribers and hope they will become regular readers of THE CONVERTED CATHOLIC.

The Converted Catholic in Rome.

Last year we gave the testimony of a Roman Catholic priest who had seen copies of THE CONVERTED CATHOLIC in the Propaganda at Rome, where it was read by the cardinals and secretaries who understand the English language. This priest noticed that various passages had been marked for reference. We shall be pleased to send more copies to Rome. Last month we received the following letter from the Rev. Dr. William Burt, superintendent of the Methodist Episcopal Church in Rome:

DEAR SIR AND BROTHER:—Your magazine, THE CONVERTED CATHOLIC, is greatly appreciated here among our Italians who can read English, and especially by our minister and editor of our paper, *l'Evangelista*. Please send it to us regularly. WM. BURT.

The A. P. A. Scare Illustrated.

Without exception the Roman Catholic newspapers in the United States say the patriotic societies such as the United American Mechanics, the Patriotic Sons of America and the American Protective Association are a menace to the growth and prosperity of the Roman Church in this country. The last named society especially has been singled out for unstinted abuse by the Pope's agents. They have a well-grounded fear that by the union of Protestant Americans they will be kept out of the offices in the municipal, state and national governments which they had monopolized for many years, and which they had valiantly plundered, sharing the spoils with the Church, The letters A. P. A. strike terror into the hearts of the Papal politicians, and even the Roman Catholic workingmen are urged to make war on the members of this mysterious society. How the cunning rogues who delude the people profit by this causeless animosity is told in the following story:

The Philadelphia *Recorder* tells this story of Casey and Murphy, two rival builders, of Philadelpha: Once when they were at work on opposite buildings Murphy ran out of bricks and asked Casey to lend him 500. Casey was in bad humor, however, and refused. So, returning to his workmen, Murphy said: "Min, we're short o' bricks. Now, Casey's min are wurkin' stiddy, but if we don't git some av his bricks, we'll have to knock off. So do yez all sthay here, while Oi go up above in this buildin', an' when Oi yell three questions to yez, do yez all answer 'Yis.' D'ye see?" "All roight, boss," said the men; so Murphy went up into the unfinished house, and yelled: "Are yez all down there, min?" "Yis," replied the men. "Are yez all wurkin'?" "Yis." "Do yez all belong to the A. P. A.?" "Yis." And in two minutes the 500 bricks came over.

Good Work in New England.

The Lowell, Mass., papers of December 31, 1896, report the annual meeting of the French Congregational Church of that city, the first church built in New England for the French Canadians, and at the dedication of which the Editor of THE CONVERTED CATHOLIC was present sixteen years ago. Rev. T. G. A. Cote is the pastor, as he was the founder and builder of the church. He has also established several other churches for the Canadians in New England. The Lowell *Mail* of December 31, said:

"Pastor Cote read quite a lengthy report, and a very encouraging one. Mr. Cote has been very active all the year visiting many families and helping the needy. Twenty-two new members were added to the church during the year, one by letter and 21 by profession of faith. The rite of baptism was administered to 16 adults and 10 children. The French Congregational Church has paid in the treasury of the Massachusetts Home Missionary Society a little over $60. The meetings are very harmonious and the spirit of God was manifest among the members during the election of officers for the ensuing year."

What Mrs. Julia Ward Howe Says.

An esteemed friend in Chicago sends us a dispatch sent out by the Associated Press of that city, December 28, 1896, as follows:

CHICAGO, Dec. 28.—At the Chicago Methodist Ministers' meeting to-day Rev. John Lee, chairman of the committee on Religious Liberty for Protestants in South America, read a very interesting communication from Julia Ward Howe, author of the "Battle Hymn of the Republic," concerning the marital disabilities imposed upon Protestants in the republics of Peru and Bolivia by the laws of those countries. The closing paragraph of this letter addressed to Mr. Lee is as follows:

"The evil complained of is very serious, no doubt. We have occasion though to see that religious freedom, in the acceptation of the Church of Rome, means only freedom for Roman Catholics. 'It is, however, very difficult to attack the Church of Rome, entrenched as it is in its assumption to be the only true exponent of Christianity. It will meet Protestants nowhere on fair and equal grounds. I should be glad to join in any effort made with wisdom and charity to better this state of things, but the burden of years begins to weigh upon me and my powers, such as they remain, are heavily mortgaged.'"

CHRISTS'S MISSION DEBT.

NOW REDUCED TO $7.000.

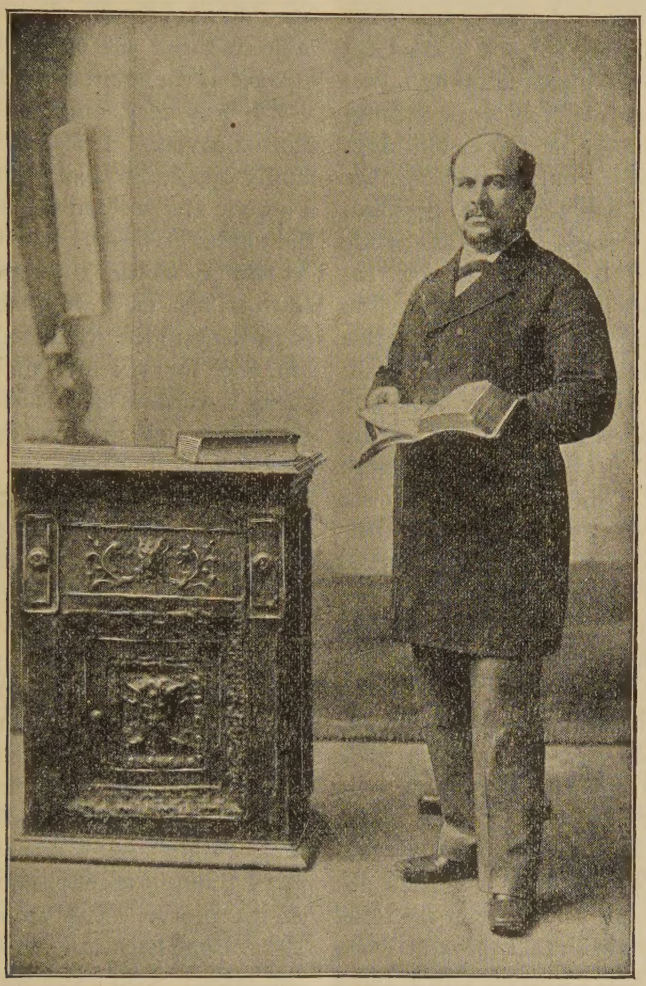
Last month another payment of $500 was made on the debt of Christ's Mission. Of this sum $400 came from one gentleman who had previously helped the Mission in a most generous manner. Other friends—among them some who had promised to contribute—sent various sums that brought the amount up to $500. The actual debt now is $8.000. Towards the payment of this a lady in New York has promised to give the last $500, and other friends will also give $500. Thus the debt is practically reduced to $7.000

This is not a large amount for the friends of this work to contribute in such manner as they can afford. It is earnestly hoped that all who are interested will do what they can. Some could give liberally, others only small sums, and those who could not spare anything for Christ's Mission but prayerfully wish it well and desire that its work might prosper, could interest the Christian friends who could give.

But for the financial depression which has been so general throughout the country for the last few years this debt would have been paid before now.

DIAZ THE APOSTLE OF CUBA.

IN THE CONVERTED CATHOLIC for October, 1891, we published a most interesting address by Rev. A. J. Diaz, M.D., the apostle of Cuba, which he had delivered at Mr. Moody's Conference for Bible Study at Northfield, Mass., the previous August. The story of his conversion and of the great work he has accomplished in Chuba has been heard several times since then in various cities of the United States. Last month he spoke at Calvary Baptist Church, New York, and in Baptist churches in Brooklyn, Philadelphia and other cities. His stay in this country will be prolonged, for he cannot return to Cuba while the Spanish government mis-rules that island. Alberto J. Diaz is in the prime of life. He was born in Havana, Cuba, and ecaduated from the university of that city both in arts and medicine, and had commenced the practice of his profession as a physician when the people of Cuba made one of their periodic efforts to throw off the Spanish yoke. Diaz responded for the call to fight for the liberty of his country, and as a captain in the insurgent army he did heroic service. What happened after one of his engagements in



REV. ALBERTO J. DIAZ, M. D.

which he took part is best told in his own words:

"When the troubles with the Spanish Government came on I went out with the rebels, and at last being hemmed in at a certain point on the coast by the Spanish soldiers, and having to choose between their guns and the ocean, a companion and myself seized pieces of plank, plunged into the water and were carried away by the current to the Gulf Stream. We were picked up by a vessel and brought into New York, strangers, without money or proper clothing. Not being used to cold winter weather I took cold and was sent to a hospital, sick with pneumonia. One day while there a young lady came in and sat down beside my bed and commenced to talk, but I didn't understand English and she didn't understand Spanish. After a while she took out a book and commenced to read. Then she got on her knees and, as I thought, commenced to talk again. She came again to see me, and read some more out of her little book, then she shut her eyes and talked again; I didn't know what she was doing, as women don't pray that way in my country, and I concluded that she was a lunatic.

"When I got well enough to go out of the hospital she gave me the little book and I tried to translate it into my own language, but I found it slow work. After awhile I got one in my own language, but I did not read it in the right spirit. One day I read about the blind man Christ healed, and I thought I was like him. Then I kneeled down, but I did not know what to say, and for about half an hour I didn't say anything. At last I said, 'Oh! God teach me to pray.' When I came to read of Christ on the cross I was converted, I took the word of Bartimæus. Then when I got my sight I began to think about my own people in Cuba, and wanted to begin in Jerusalem with the Gospel.

"After amnesty was proclaimed in Cuba I consulted with friends in New York, natives of Cuba, and finally went back to my home. We held a Sunday meeting without notice at the house of the Consul, where from one hundred and fifty to two hundred people assembled. The priests soon found out about it, and they commenced to persecute me, and after I was there awhile some ladies induced me to go back to Cuba and act as the agent of the Bible Society.

"I was very anxious to have my mother saved. I found I had all my family opposed to me. They called me a heretic and scolded me for taking up the foreign religion, as they called it. At last my mother thought if she refused to talk to me I would be sorry and come back to the Roman Catholic religion, and for six months she did not speak a word to me. But I prayed for her all the time and continued my meetings. Sometimes we had two or three hundred people to attend, but the priests were all the time molesting us. In our meetings I used to read the Bible, and then we would talk over it. Thus commenced the church in Havana.

"I did not know that my mother had been reading the Testament until one day she came into our meetings, and when I asked all who wished to be prayed for to stand up, she and four others rose up. At first I took no notice of her; I didn't know what she had come for; I thought perhaps to scold me before all the people. She stood silent. At last I asked her what she wanted? Then she asked, 'Don't you want me in your church?' I said, 'Yes, mother.' Then she commenced to praise the Bible and said: 'It must be a good Book, for it has made my son a good man.' My mother was the first person I baptized. I was so full of joy all I could say was, 'Lord Jesus, this is my mother.' I could not think of any other way of baptizing her. This was in 1886.

"I had been working three years without organization. The young lady who gave me the New Testament in New York had said, 'You must go by the New Testament if you want guidance,' and that was all we had until thirteen ministers representing the Baptist Church in Florida came to Havana to examine our articles of faith and organization which we had drawn up. And they said we were baptists. We knew nothing about the Baptists: we had simply gone by the New Testament as we understood it. We said to them, well then, if these things are Baptists, we are Baptists.

"We have one large church in Havana and six stations, all called the Church of Havana. We have 2,000 members, 21 mission stations around the larger churches. There are three independent churches organized. We have 21 workers in the field and 4 ordained ministers. We have 7 Sunday schools where we teach the Bible, and 1,000 children in attendance.

"After the conversion of my mother and others of the family I was very anxious for the conversion of my father, who was an unbeliever. I had been praying for him; we had asked him to read the Bible, but he said, 'No! I have no time to waste on that Book,' but he could spend hours on the papers. One day my older sister asked, 'What can we do to convince him?' when my little sister, seven years old, and very active in the Sunday school, said, 'I'll make him read it.' We wondered how, although we knew he would do anything she asked him. The next Sunday father was reading the paper, when my sister came in, in a great hurry buttoning her gloves, and said to him, 'I have been so busy I have not got my Sunday school lesson; father won't you read it to me two or three times, then I shall remember it.' Then he put down his paper and read the lesson. Afterwards she asked if he would not read it to her every day? and he said, 'Yes.' Then she got father to read marked passages.

"One morning in going to my room I found my sister in bed sick, and my father by her side reading to her, as he would do for hours. After awhile I asked him what he thought of the Book? and he said, 'It is good.' Then he became converted and was baptized, the little child leading him.

"The people of Cuba are a peculiar people. They are very jealous; what one does others are apt to want to do. If some one in the church has a good voice then they want to know why they can't be in the choir like others. There came a time when I wanted deacons in my church. One Sunday I preached on the duty of deacons, dwelling so much on the great responsibility of the office, so that I thought nobody would want it. After preaching I held a business meeting, when I asked all who would like to be deacons to stand up, when men, women and children stood up. Then I said, 'Well now, you are all my deacons; now you must all go out and preach.' And they go out with their Bibles into all the stores and shops; they can tell how Christ saved them, and this is the secret of the great prosperity of our church.

"We also own three cemeteries, and this was brought about through the death of a friend of mine, a young American who died of yellow fever in Havana. I went to see the Captain General about it, and as a special favor received permission to bury outside of the consecrated ground in the Potter's Field. I was troubled and told my wife. We buried him, and next morning I went to see the grave and to plant flowers, when I found the dirt removed. I met the priest and I said, 'Look here, who did that?' Then he came and looked, and smiled and said, 'Oh! that is good enough, it is only the pigs come to un-

cover your American friend.' I asked, 'Why did you not protect the grave from the pigs?' He said, 'Well, that is good enough for a Protestant.' Then I shook him and let him go. Then I prayed and went to ask his pardon, but he shut himself up in the church and would not see me. Then I went back to my wife and we knelt down and prayed for a cemetery of our own. And we prayed for it three or four days, when a gentleman from Boston gave me a check for three hundred dollars and told me to buy a piece of ground that was to be had. I said to him, 'You are the answer to my prayers.' It has been four years since we bought the cemetery and over 400 people have been buried, but not all Protestants, very many are Roman Catholics.

"As a Catholic family cannot go back to their Church after burying in our grounds it has been the means of drawing 25,000 people away from that Church. After we found what was the result of this work we then wanted to know just how many were in sympathy with us, so we invited all such to enroll their names, and we secured 8,000 names; not all of them attendants of churches, but all in sympathy with us. Our cemeteries have brought us $6,000. The cost of a grave is $5.50. Among the Roman Catholics a child's grave cost $18, and a grown person's $18. This is among the poor who cannot get off with less than $100 all told while the cemetery expenses of the rich are from $150 to $200.

"To remedy this leaving of his Church the archbishop tried to buy us out, offering $25,000, hoping thereby to get clear of us and our work. Now a bill is presented to the Spanish Government to prevent Roman Catholics from burying in our ground.

"One day I heard a great out cry and went down to see what was the matter. My wife said a man had just stolen our little girl. I rushed out in the direction I was told he had gone. I soon caught up to him and asked him what he meant by taking my child. He gave me such an answer that I struck him on the head and he fell down, and he had to be taken to a hospital, and I took my little girl home. One day a man came to me and told me that he had heard of a plan on the part of the priests to carry my little girl away and keep her until I would promise to leave Cuba. That, I said, I never will do.

"I have been in jail twice for Christ. I wanted to come to the Conference last year, but when I thought I was ready to come I found myself in prison for distributing Bibles in the City of Guinese.

"I was on the cars and the officers came through speaking to the people, and one came to me and asked if this was Mr, Diaz? I said, 'Yes;' then he said, 'You are my prisoner.' I did not pay much attention to it until I got off the cars and was going to leave, when the officer put his hand on my shoulder and said I was his prisoner, and I saw a file of soldiers. Then I was convinced. I was marched through the streets and taken to jail, where I was shut up from my books. On Sunday I heard the prisoners talking, and I asked the jailer if I could talk with them? And he said, 'No, you can't talk with anybody me.' Then I commenced to sing and preach. The next day I was liberated. The Mayor came and defended the Bible against the priests who had got me in prison, and defended the teachings of my religion, and before I left the jailer was converted and baptized; and also the Mayor, with many others."

The bound volume of THE CONVERTED CATHOLIC for this year is now ready. It will be most useful for the home library and Sunday school. It is handsomely bound in cloth and paper covers. The price is $1.50 for cloth cover, and $1.25 in paper.

CONVERTS FROM ROME.

THE new Armenian Patriarch, Mgr. Ormanian, can properly be called a converted Catholic in view of the fact that he had been educated at the Propaganda, Rome, and ordained a Roman Catholic priest. The New York *Herald*, December 7, 1896, published a portrait and sketch of the life of this distinguished converted priest which are here produced:

"It is probable that with the election and installment of Mgr. Ormanian as the new Armenian Patriarch of Constantinople the feuds between the Sultan and his Christian subjects will soon be settled. His election, as the *Herald's* special correspondent in Constantinople has informed us, is equally acceptable to the Porte and to the Armenians. Mgr. Ormanian is regarded as the finest orator and most capable man of affairs among the Armenian clergy, and his great tact and abilities are expected to enable him to overcome whatever obstacles may remain in the way of religious peace.

"The new Patriarch was born in Constantinople just fifty-five years ago. He is the son of an apothecary, an erudite scholar, a remarkable and accomplished linguist, being able to preach eloquently in four languages. He is a man of commanding presence, affable manners, gentle disposition and high influential standing, while his political tendencies are wholesome. He studied at the School of Propaganda Fide, at Rome, and at the University of Bologna. He graduated from Rome with the degrees of Doctor of Theology, Philosophy and Canon Law.

"After entering holy orders as a Catholic priest Mgr. Ormanian returned to Constantinople and took a prominent part in the anti-Hassounist movement. This movement was directed against the late Bishop Hassoun, who was endeavoring to bring about a complete assimilation of the Catholic Church of Aamenia with the Church of Rome. At the end of the struggle Ormanian quitted the Catholic Church and entered the National Armenian Church. He was accompanied by fifty other Armenian Catholics. Soon after his secession he was appointed Metropolitan of Erzeroum, the largest diocese of Turkish Armenia. In 1871 he proceeded to Etchmiadzin, where for the period of one year he occupied the chair of Professor of Philosophy at the Pasriarchal Seminary. Not wishing to lose his quality of a Turkish subject he was obliged to leave Etchmiadzin, as longer residence in Russia would have brought this about. On his return to Constantinople he was appointed rector to the Armenian Patriarchat Seminary and Abbot of the Monastery of Gur Lady Tchsrkapan, at Armash, in the district of Ismidt."

A Generous Converted Catholic.

The following letter from a business man in one of the Western States will be read with thankfulness:

REV. JAMES A. O'CONNOR:

Dear Sir:—Enclosed find check for twenty-five dollars to be applied to the good work you are engaged in. A great many appeals come to me during the year for different lines of mission and charitable work, all of which deserve all the aid they can receive. But I believe there is no mission work anywhere that is more worthy of sympathy and financial support than the work conducted at Christ's Mission under your supervision, and I am thankful to be able to contribute the small amount (twenty-five dollars) I am sending you for this cause.

Having been raised under Roman Catholic influences I deeply appreciate the work you are doing and the difficul-

ties which almost constantly best you. I have some very warm friends among the Roman Catholics in our city, and have reason to believe that they are conscientious in their religious beliefs and respect them for living up to the light they have, which they do more consistently than some of the professed Protestants do, from whom we should expect better things. While I believe that there are some bad priests and nuns in the Roman Catholic Church, we also must admit that there are some noble men and women who are sacrificing their lives for a cause they have been taught from their childhood up to the present time to be right. They have never been taught anything excepting what they have received through their Church, and we know from personal experience how difficult it is to eradicate what has been impressed upon us from childhood up; for that reason I cannot always agree with the charges made against Roman Catholics by some Protestants that Catholics do not believe what to us are known to be errors taught them by their Church. I think they believe just as faithfully as the heathens believe in their false doctrines, for the simple reason that they have never been taught any better. I thank God that there is one place where Roman Catholics (who become sceptical about the teachings they have received) can go to and be instructed in the simple pure Gospel truths and be saved for Christ instead of being allowed to drift out into the world and become indifferent to all religious teachings. Certainly Roman Catholics, if they have any of the Christian spirit in them, ought to rejoice in the fact that Christ's Mission has been instrumental in receiving so many of the former adherents of their Church and helped them to live true Christian lives after they could no longer conscientiously practice what they did not believe.

Trusting that the coming year may prove to be the brightest and most successful for the cause of Christ's Mission, and a Happy New Year for your entire household, I am,

Yours in sympathy, C. J.

***

From Philadelphia comes the following letter from one of our subscribers:

Dear Sir:—Your magazine grows better every year. There is no periodical I value so highly. I read every line and then pass the copies around.

The lady that I spoke of a year ago as being dissatisfied with the Roman Catholic Church has cut away entirely from that faith, but she will not unite with any other. She says she has lost all faith in churches, but she goes once in a while with me to my church (Presbyterian). She is very bitter against the Roman Church, and can not see any good in any church. I try my best to point her to the Great Head of the Church. Let us pray for her.

Hoping your may be blessed more and more, I remain,

Yours respectfully, R. S.

***

From a subscriber and convert in Wisconsin we received the following interesting letter:

Dear Friend:—I want your magazine another year. God bless your work. He will surely reward you. I want to add here that I was converted this year, and am now a member of the Methodist Episcopal Church. I feel that the hand of God my heavenly Father is with me. I have that peace within that the world cannot give. Jesus is the Light, the Way, the Truth. I praise Him for the cleansing blood. God has heard and answered my prayer, and with His help, thanks be to Him, I have been able to bring our oldest boy out of the Roman Church, and he now goes with me to Sunday school and church.

Yours respectfully, J. H. F.

The Pope Welcomes Ritualists.

AFTER issuing his bull against the validity of Anglican Orders, the Pope was led to believe that many of the Ritualists would resign their benefices in the Church of England and go over to Rome. Lest they should he deterred from taking this step by the fear of starvation Leo XIII. sought to encourage them by urging Cardinal Vaughan to take steps "for the formation in England of a considerable fund for the help of converted Anglican clergymen." He further commanded the cardinal to communicate with the other Roman Catholic bishops in England for the organization of this work, and " to secure for these clergymen the means of providing for their most urgent needs during the first years after their conversion."

Cardinal Vaughan read this letter of the Pope's at a meeting of the Catholic Truth Society in Hanley in October, and expressed the hope that the Anglican clergymen who intended to go over to Rome would communicate with him. Since then only two Ritualists have left the English Church.

Here in the United States the tide is all the other way—Catholic priests are leaving the Church of Rome and renouncing the priesthood with all its dignities and emolments to follow the dictates of their consciences, without any certainty as to the means of support for the future. Many of those priests have come to Christ's Mission and it has helped them to a new start in life as Protestant Christians. More would come if there were sufficient means to aid them until they would be established in a new way of life. But there is no Protestant pope to issue an appeal for funds to aid such men. The leading Protestant ministers in the various denominations say they have need of more money than they can obtain to carry on the work of the various benevolent, humanitarian and social organizations that have been attached to the churches in recent years; and there is, therefore, none to spare in their treasury to help on the work for the conversion of priests and people in the Roman Catholic Church, as the Pope is helping to convert the Protestant ministers in England.

Our only cardinal here—Gibbons—has not issued an appeal for funds for the conversion of Protestant ministers in this country. But the Paulist Fathers have done so, though they style their work " Missions to non-Catholics." They ask for funds and offer good salaries to the priests of any diocese who will join them in their crusade against Protestantism, for that is what their " Mission " is.

The donors to the Paulist fund for converting Protestants are promised the benefit of masses, indulgences, prayers to the Virgin Mary and saints in return for their gifts, but although Archbishop Corrigan and a few other bishops have given their approval of this method of raising money, the priests generally do not favor the Paulist plan. They state with perfect truth that all the masses desired by the people can be said by the priests of every parish, and the number of these masses, with their diminished price, is becoming small by degrees and beautifully less. They further say that those religious orders make themselves ridiculous in appealing for funds to convert Protestants when the Roman Catholic Church is losing every third member of her own communion.

The Pope has some justification for establishing a fund in England to help the Ritualists who lose the income they have derived from the Established Church while doing his work of undermining Protestantism, but the few members of the Episcopal Church in this country who become Roman Catholics are generally well to do and lose nothing by the change. No loss of business

takes place—indeed, the change is often for the better in this respect, as Colonel George Bliss, the Republican politician and lawyer could testify—and no social ties are severed. But how different is the case when a Roman Catholic is converted to Protestantism. Then if he is a priest or a professional man he suffers the loss of all things and must begin life anew. By and by there will be a reciprocal understanding on this subject when it will be as easy for a Catholic to become a Protestant as for a Protestant to become a Romanist. By all means let the Pope and his agents have freedom to delude Protestants, but let Protestants also be free to convert the Roman Catholics who are in such ignorance of the truth of God.

The Paulist Fathers.

From the fact that the founder of the Paulist Congregation, Father Hecker, had been a Protestant, it has been assumed that all the Paulist Fathers have been converts to Rome. This is not the case. Only a few of them had been Protestants like Fathers Deshon and Hewitt. Father Deshon's sole distinciion is that he had been a classmate of General Grant's at West Point, while Father Hewitt is the son of a Congregational minister in Connecticut.

The death of one of the Paulist Fathers, Rev. Martin J. Casserly, on December 18, 1896, at Roosevelt Hospital, brings to light the fact that he had always been a Roman Catholic. Father Hecker expected when he went over to Rome from transcendentalism away back in the forties that there would be such a rush of Protestant young men into the arms of the Pope that a new order would be necessary for their accomodation. Hence the Paulist organization. But there has been no rush. Indeed, at no time has there been more than a score of priests in that body. Many of the Paulist Fathers have left that queer society to enter the secular priesthood, like Father Walworth of Albany. And not a few have withdrawn from the priesthood altogether and taken their places in the professional and business life of the world.

One of the most pleasing incidents of the work of Christ's Mission recently was the marriage of one of these Paulists in the Mission chapel to a charming young lady. The pastor of the Mission performed the ceremony with great pleasure; and he shall be happy to do the same for Father Elliott or Father Doyle or Father McMillan or any other of these holy fathers, or for the whole body together, if they can find respectable ladies to take pity upon them. If those Paulists would get married like decent men they might have some success in their "Missions to Protestants."

When the Paulists learn that any kind of a Protestant has been "converted" to Romanism they send the information to the daily papers immediately. By this publicity they expect to dazzle the unthinking multitude. The New York *Herald*, January 4, 1897, had an item of news, evidently written by one of the Paulits themselves, which was headed "Conversions to Catholicism," with the subhead, "Many Notable Persons at Home and Abroad who have Recently Joined the Church of Rome."

No one reading these headings would believe that the "many" were less than a dozen, that none of them were recent "converts," and that the Paulists had absolutely nothing to do with their conversion, except to send the stale news to the papers. "One of the most important of the conversions," says the *Herald*, "is that of the Rev. Thomas Nelson Ayres, who left the Episcopal ministry in Mississippi about two years ago and was ordained a Roman Catholic priest last week in New Orleans." Disingenuousness, false pretence and deception are characteristic of both Paulists and Jesuits.

FACTS AND FANCIES.

BY REV. F. WATRY.

IT appears to be fashionable in these days to say fine things about Roman Catholic priests who somehow come prominently before the public. Referring to the election of Rev. Thomas J. Conaty as rector of the Catholic University at Washington, the *Congregationalist* tells us that a "forceful priest and broad-minded American citizen has been elevated to a post of great responsibility." But it also remarks that on account of his Jesuitical training "his nomination and selection are a blow at the hopes of the liberal party in the Church, which party founded the university and now sees the fruit of its toil and prayers pass into reactionary hands."

How Rev. Conaty can be a "broad-minded American citizen" when his policy is known to be diametrically opposed to that of the so-called "liberal party in the Church," is not easy to see. Perhaps the *Congregationalist* only wanted to offer a grain of incense to the new man. It is customary, you know.

***

So far there have been only two persons in all the wide world who could write and publish this infamous falsehood: "O'Connor, who has maintained a refuge for apostate priests in New York for many years, has been adjudged insane and is now in an asylum in Ohio."

These two persons are, the greatest liar that ever breathed the breath of life and Father Phelan of St. Louis. The former died some time ago, and now poor Phelan is without a companion worthy of him.

***

The case of that young Russian priest who recently joined the Roman Catholic Church and was consequently arrested in Moscow and forbidden to reside either there or at St. Petersburg for seven years, and was also debarred from all State and public service for twenty years, ought to be an object lesson to all who are so fond of persecuting unto death those who embrace Protestantism for conscience' sake. But our RomanCatholic friends sneer at the idea of any one leaving them for conscience' sake. So do the Russians in this instance. Hence they persecute the young man "out of love" for him.

***

Herr Lieber, leader of the Center party in the Reichstag, has recently deplored the "continued imprisonment of the Pope" in the Vatican, and hoped that his temporal power would soon be restored. He thinks that the latter would mean protection for every throne in Europe, and, consequently, every ruler should protect the Pope.

But it is so difficult to see that the day of kings and autocrats of every name is far spent? Men are fast learning to govern themselves, and the only place they have for popes and kings is in a museum where they may be kept for the satisfaction of curiosity-seekers of a later age. Conspire as they may against the liberties of the people, their doom is certain. The handwriting on the wall stands out boldly, and the judgment of an avenging God is being executed. Who will withstand?

***

The London correspondent of *The Pacific*, in his reference to the British and Foreign Bible Society, makes these very interesting remarks:

"The issues for the year all but reach the splendid total of 4,000,000 in Bibles, Testaments and portions, which is considerably higher than in the past, and six new versions have been added to the society's list. During the past year what has been not inaptly called the 'Silver Wedding of Rome and Italy' took place. The first quarter of a century since the entrance of the Italian

takes place—indeed, the change is often for the better in this respect, as Colonel George Bliss, the Republican politician and lawyer could testify—and no social ties are severed. But how different is the case when a Roman Catholic is converted to Protestantism. Then if he is a priest or a professional man he suffers the loss of all things and must begin life anew. By and by there will be a reciprocal understanding on this subject when it will be as easy for a Catholic to become a Protestant as for a Protestant to become a Romanist. By all means let the Pope and his agents have freedom to delude Protestants, but let Protestants also be free to convert the Roman Catholics who are in such ignorance of the truth of God.

The Paulist Fathers.

From the fact that the founder of the Paulist Congregation, Father Hecker, had been a Protestant, it has been assumed that all the Paulist Fathers have been converts to Rome. This is not the case. Only a few of them had been Protestants like Fathers Deshon and Hewitt. Father Deshon's sole distinciion is that he had been a classmate of General Grant's at West Point, while Father Hewitt is the son of a Congregational minister in Connecticut.

The death of one of the Paulist Fathers, Rev. Martin J. Casserly, on December 18, 1896, at Roosevelt Hospital, brings to light the fact that he had always been a Roman Catholic. Father Hecker expected when he went over to Rome from transcendentalism away back in the forties that there would be such a rush of Protestant young men into the arms of the Pope that a new order would be necessary for their accomodation. Hence the Paulist organization. But there has been no rush. Indeed, at no time has there been more than a score of priests in that body. Many of the Paulist Fathers have left that queer society to enter the secular priesthood, like Father Walworth of Albany. And not a few have withdrawn from the priesthood altogether and taken their places in the professional and business life of the world.

One of the most pleasing incidents of the work of Christ's Mission recently was the marriage of one of these Paulists in the Mission chapel to a charming young lady. The pastor of the Mission performed the ceremony with great pleasure; and he shall be happy to do the same for Father Elliott or Father Doyle or Father McMillan or any other of these holy fathers, or for the whole body together, if they can find respectable ladies to take pity upon them. If those Paulists would get married like decent men they might have some success in their "Missions to Protestants."

When the Paulists learn that any kind of a Protestant has been "converted" to Romanism they send the information to the daily papers immediately. By this publicity they expect to dazzle the unthinking multitude. The New York *Herald*, January 4, 1897, had an item of news, evidently written by one of the Paulits themselves, which was headed "Conversions to Catholicism," with the subhead, "Many Notable Persons at Home and Abroad who have Recently Joined the Church of Rome."

No one reading these headings would believe that the "many" were less than a dozen, that none of them were recent "converts," and that the Paulists had absolutely nothing to do with their conversion, except to send the stale news to the papers. "One of the most important of the conversions," says the *Herald*, "is that of the Rev. Thomas Nelson Ayres, who left the Episcopal ministry in Mississippi about two years ago and was ordained a Roman Catholic priest last week in New Orleans." Disingenuousness, false pretence and deception are characteristic of both Paulists and Jesuits.

FACTS AND FANCIES.

BY REV. F. WATRY.

IT appears to be fashionable in these days to say fine things about Roman Catholic priests who somehow come prominently before the public. Referring to the election of Rev. Thomas J. Conaty as rector of the Catholic University at Washington, the *Congregationalist* tells us that a "forceful priest and broad-minded American citizen has been elevated to a post of great responsibility." But it also remarks that on account of his Jesuitical training "his nomination and selection are a blow at the hopes of the liberal party in the Church, which party founded the university and now sees the fruit of its toil and prayers pass into reactionary hands."

How Rev. Conaty can be a "broad-minded American citizen" when his policy is known to be diametrically opposed to that of the so-called "liberal party in the Church," is not easy to see. Perhaps the *Congregationalist* only wanted to offer a grain of incense to the new man. It is customary, you know.

***

So far there have been only two persons in all the wide world who could write and publish this infamous falsehood: "O'Connor, who has maintained a refuge for apostate priests in New York for many years, has been adjudged insane and is now in an asylum in Ohio."

These two persons are, the greatest liar that ever breathed the breath of life and Father Phelan of St. Louis. The former died some time ago, and now poor Phelan is without a companion worthy of him.

***

The case of that young Russian priest who recently joined the Roman Catholic Church and was consequently arrested in Moscow and forbidden to reside either there or at St. Petersburg for seven years, and was also debarred from all State and public service for twenty years, ought to be an object lesson to all who are so fond of persecuting unto death those who embrace Protestantism for conscience' sake. But our Roman Catholic friends sneer at the idea of any one leaving them for conscience' sake. So do the Russians in this instance. Hence they persecute the young man "out of love" for him.

***

Herr Lieber, leader of the Center party in the Reichstag, has recently deplored the "continued imprisonment of the Pope" in the Vatican, and hoped that his temporal power would soon be restored. He thinks that the latter would mean protection for every throne in Europe, and, consequently, every ruler should protect the Pope.

But it is so difficult to see that the day of kings and autocrats of every name is far spent? Men are fast learning to govern themselves, and the only place they have for popes and kings is in a museum where they may be kept for the satisfaction of curiosity-seekers of a later age. Conspire as they may against the liberties of the people, their doom is certain. The handwriting on the wall stands out boldly, and the judgment of an avenging God is being executed. Who will withstand?

***

The London correspondent of *The Pacific*, in his reference to the British and Foreign Bible Society, makes these very interesting remarks:

"The issues for the year all but reach the splendid total of 4,000,000 in Bibles, Testaments and portions, which is considerably higher than in the past, and six new versions have been added to the society's list. During the past year what has been not inaptly called the 'Silver Wedding of Rome and Italy' took place. The first quarter of a century since the entrance of the Italian

Rebellion of Canadian Catholics.

THE triumph of the liberal party in Canadian elections last June was a severe blow to the Roman hierarchy in that country. Mr. Laurier, the Prime Minister, though a Roman Catholic, will not allow the bishops to dictate the policy of the liberal party. Previous to the election they commanded the people to vote against the liberals and support the conservatives, threatening them with excommunication if they refused to obey. The voters disregarded these threats and the liberal party was chosen to rule Canada. The Manitoba school question has been settled satisfactorily by the liberals, but the bishops will not accept the settlement that allowed the various denominations to give religious instruction in the schools after the usual hours of secular teaching.

Many of the Roman Catholic papers in Canada have supported the liberal party, and thus have incurred the displeasure of the bishops. A dispatch from Montreal, December 29, 1896, says:

The command issued by the Roman Catholic bishops of Quebec forbidding Catholics to subscribe for, read, circulate or otherwise encourage the newspaper *L'Electeur*, published in Quebec, "under pain of being deprived of the benefits of the Church," has caused intense excitement throughout the province and is denounced in strong terms by the liberal French and English newspapers. Mr. Pacaud, publisher of the condemned paper, will, it is understood, take action for $5,000 damages against each of the bishops who signed the mandament, and a number of prominent men here have expressed their willingness to subscribe towards carrying the case to the Privy Council if necessary. *La Patrie*, a liberal French paper, published in this city, says:

"It is Mr. Pacaud who was struck, but Mr. Laurier who was aimed it. It is *L'Electeur* which is assassinated, but in the hope that the point of the dagger, after having killed Pacaud, will strike the first Minister of Canada in a vital spot. The execution of *L'Electeur* at Quebec is and can be only the beginning of a struggle to the death with the government at Ottawa."

The offence of *L'Electeur* consisted in publishing a pamphlet written by Mr. David upholding the doctrine of the supremacy of the State in State affairs and denying the right of the Church to dictate to electors how they shall vote upon such a question as that of the restoration of separate schools in Manitoba.

***

The following extracts from a communication to the New York *Sun*, dated Montreal, January 1, 1897, will be read with interest:

"The gage of battle thrown down by the Catholic bishops of the Archdiocese of Quebec in the mandament read out from all the pulpits last Sunday was formally taken up by Mr. Laurier on Wednesday. Mr. Laurier's speech was markedly moderate in tone, but firm in its expression of determination to withstand any encroachment on the civil rights of the peoole. Toward the clergy of his Church he professed the highest respect while they confined their action within its legitimate sphere, but he denied to them the right to overstep it and dictate, under grevious penalties, the action of the citizen in the domain of civil rights.

"The French Catholic electors of the Province of Quebec knew in June last when they gave their votes for Mr. Laurier that the penalties of the Church were suspended over them in the hands of certain of the bishops, yet they voted for him all the same. It has to be noted that the Catholic bishops of Ontario have at no time taken up the extreme position assumed by those of Quebec. In Ontario the Church is dependent on

the good will of its adherents for maintenance; in Quebec, under the compact with England at the cession of Canada by France, the Church enjoys the right to collect its revenues by law. Under that right its clergy have insisted on their privileges to an extent that was not always wise, with the result that under the yearly increasing burden of taxation the people have been fleeing the province by tens of thousands to escape the religious and civil taxgatherers. The question thus assumes an economic as well as religious aspect.

"The French Canadians, through the inferiority of their education as compared with that of their Protestant fellow citizens, find themselves occupying a position in Canada far below that to which their merits as an industrious and naturally intelligent people entitle them. They also suffer through the rigorous determination of their Church authorities to extract the last sou of dues that can be legally exacted."

***

The extent to which Roman Catholic priests can go in violation of law when commanded by their bishops is shown in the following dispatch from Montreal to the New York *Herald*, January 2, 1897:

"A report comes from Crane Island, in Charlevoix County, that after reading the bishops' mandament there on Sunday last the parish priest ordered all copies of *L'Electeur* in the local post office awaiting delivery to subscribers to be burned. The postmaster remonstrated, declaring that it was contrary to law, but upon the priest assuring him that he would take the whole responsibility the papers were burned."

The various Protestant denominations in Canada are doing good work for the evangelization of the Roman Catholics of that country, and the independence manifested by the people is one of the results of the efforts put forth.

Mixed Marriages.

We receive many letters from Protestants, especially young men, whose acquaintahceship with Roman Catholics often ripens into love. Sometimes before there is a formal engagement they inquire as to the best means of converting the Roman Catholics. In such cases we give the advice that we wrote last month in answer to a letter from a gentleman who said he had been acquainted with a Roman Catholic young lady for three years, and thought very highly of her. The following extract from our letter to him may be useful to other young men:

"I was much pleased to receive your letter, and congratulate you on your earnest Christian spirit. I believe that you will be the means under God of leading your friend to a knowledge of Christ the Saviour if you study the New Testament and be true to its teachings; be faithful in prayer and in attendance to the services of the church, not only on the Sabbath, but also at the prayer meetings and other gatherings, and by your precept and example show that Christianity claims not only the assent of your intellect, but the love of your heart. By such a course Roman Catholics, like all others, will see that there is power in the religion of Christ to build up a noble character as well as save the soul.

"I shall send some copies of our magazine and tracts to your friend as you request, and I hope and pray they will do good. I shall be glad to hear from you again, and any help that I can give to carry out your laudable desire for the conversion o your friend will be to me a labor of love. Please keep me informed of the progress of the case."

We hope our readers will renew their subscriptions to THE CONVERTED CATHOLIC for this year, 1897, as soon as possible.

IMMIGRATION & ILLITERACY.

IN President Cleveland's message to Congress last month the statistics of immigration showed an increase of 84,731 in 1896 over the preceding year. The per centage of illiteracy among the immigrants over fourteen years of age was 28.63, while in 1895 it was only 20.37. The class of illiterate immigrants, especially from Roman Catholic countries, is largely on the increase. The President's figures regarding the nationality and degree of illiteracy of these immigrants are as follows:

	Immigrants	Per cent illiterate
Italy	7,515	54.59
Austria-Hungary and Provinces	57,053	38.92
Ireland	37,496	.00
Russia	5,188	41.14
Germany	25,334	2.96
Sweden	18,821	1.16
Portugal	2,067	77.69

Supplementary of the above is the annual report of the Commissioner-General of Immigration which shows that during last year the arrivals of immigrants in this country aggregated 343,267. The number of those over fourteen years of age who could not write was 5,066, and 78,130 could neither read nor write, which is 28.63 per cent. of the whole number. Of those who could neither read nor write 31,374 came from Italy, 12,816 from Russia proper, 12,154 from Hungary, 6,107 from Bohemia and Moravia, 5,281 from other parts of Austria-Hungary, 2,473 from Ireland, 1,566 from Arabia and Syria, and 1,589 from Portugal. Of the whole number of arrivals 212,466 were males and 130,801 females.

In the face of these figures anyone can see how vain and false is the assertion of the Roman Catholic bishops and priests that they desire the education of the people who believe in them and their Church. More than 54 per cent. of the Italians who come to this country last year could neither read nor write. The Pope is an Italian and the religion of the people is Roman Catholic, there being only 50,000 Protestants of all denominations in that country. It may be safely stated that not one per cent. of the Protestants can be set down as illiterate, while it is equally true that including women and children fully 80 per cent. of the Roman Catholics can neither read nor write. If the Church of Rome is really interested in schools for the people what a great field lies open before it in the Pope's own country. We say to the hierarchy and Jesuits in this country who seek to meddle with our public schools: "Devote your energies to advising the Pope and bishops in Italy to establish schools for the education of the people of that country and leave the American schools alone. You can do a good work in Italy; you seek to hinder the good work of our public schools here."

What is said of Italy is equally true of other Roman Catholic countries. The percentage of illiterate immigrants from Austria-Hungary is nearly 39, and from Portugal more than 77 and a half. These are also Roman Catholic countries. Is there not work for bishops and priests among their followers in those lands beyond the sea? Contrast their condition with Protestant Germany and Protestant Sweden where the percentage of illiteracy is so small, and we see at a glance how Protestant Christianity lifts up the individuals as intelligent beings and exalts the nations.

These statistics show that the contrast between Protestant and Roman Catholic countries is as great now as it was fifty years ago when Lord Macaulay, the distinguished English essayist and historian, drew his famous parallel of the Protestant and Roman Catholic countries of the world In the first chapter of his History of England this brilliant writer said:

"During the last three centuries, to

stunt the growth of the human mind has been the chief object of the Roman Church. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her, and has every where been in inverse proportion to her power. The lovliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in ferment with Protestant activity and enterprise."

A bill restricting immigration has been introduced into Congress which demands that reading and writing shall be required of every immigrant over fourteen years of age.

Protestants in Italy.

The New York *Christian Advocate*, December 17, 1896, had the following statistics of Protestantism in Italy :

"The Italian *Evangelical Yearbook*, in its statistical tables of Protestant churches in Italy—including the Waldensians, the Evangelical Church, the Wesleyan Methodists, the Methodist Episcopal Church and the Old Catholics —gives the aggregate number as 150 organized congregations, with 138 pastors, 81 evangelists, 25,074 members, 1,880 catechumes, and 9,692 pupils in Sunday schools. The Waldensians have 4,864 pupils in day schools, a theological seminary and a college at Florence, a Latin school, a high school for girls, five traveling ministers in Italy, one pastor in Switzerland, two in South Africa, and six in the United States. The theological school of the Evangelical Church is closed for lack of students."

Methodists in Brazil.

The *Advocate* of the same date said : "The Brazil Mission Conference of the Methodist Episcopal Church, South, which met at Juiz de Fora in July, had enjoyed an encouraging growth during the year in nearly all items. Satisfactory evidence was given that the members are growing in grace and Christian activity, and the preachers in ability and usefulness. During the ten years since the conference was organized there has been an average yearly increase of about 2 preachers and 136 members. The conference has now 22 ministers in full connection, 9 local preachers, 1,571 members, 95 teachers, and 952 pupils in 26 Sunday schools, and returns 187 infants and 311 adults baptized during the year. The 5 colleges, to which 11 missionaries and 23 other teachers give a part or all of their time, were attended by 404 students."

The Presbyterian Church is also doing a great work in Brazil.

A PRIEST IN COURT.

FATHER CROWLEY PAYS HUSH MONEY.

CONTRARY to our usual custom we refer to the scandals about priests and women—a delicate and forbidding subject—because the innocent parties referred to in the following article have been attendants at the services in Christ's Mission since last spring. They first called to relate their sad experiences with priests, as many other persons do, and their consequent loss of faith in the Church where the priests preside as gods. They had already entered suit against Father Crowley, and Mrs. King had gained her action for libel against the New York *Morning Journal*, where Father Crowley's slanderous statements had appeared. She did not gain heavy damages, but she was vindicated and her character established. As she desired another lawyer to prosecute her case against Father Crowley, we recommended to her a firm of lawyers well known for their integrity and honor. One of the members of the firm is a converted Catholic who had completed his studies for the priesthood and knew much theology as any priest in the United States. He took up the case against Father Crowley, and when the priest learned that such a man would cross-examine him on the witness stand he concluded that discretion was the better part of valor, and immediately proposed a compromise. As Mrs. King received a good sum of money and her character was vindicated the case was dropped.

Father Crowley was pastor of the Roman Catholic Church at Southold, Long Island, when the episode with the Misses Higgins occurred. Miss Seebold was his housekeeper, a respectable young woman who had been educated in a convent and had been sent to Father Crowley by the nuns. She is of American birth, and had been a Protestant before she entered the convent school. As a wise and discreet housekeeper it was not the business of Miss Seebold to object to the presence of the dashing young ladies, the Misses Higgins, even if they were the guests of Father Crowley. They were represented as his nieces and had a great time using the priest's carriage and astonishing the natives. Father Crowley and his "nieces" had their picture taken in a group, the priest, a handsome man, standing over the young ladies with soulful eyes looking upon them as they sat with bewitching grace at his feet. This picture was produced in court when the suit against the *Morning Journal* was tried, and the New York *Herald* published it at the time. Father Crowley said on the witness stand that the Higgins girls were not his nieces, though it was generally understood at Southold that they were.

As Bishop McDonnell of Brooklyn and Father Crowley are great friends and had been classmates at the American College, Rome, the priest was transferred from Southold and promoted to the large parish in Brooklyn.

The Brooklyn German paper, the *Freie Presse*, of October 9, 1896, had the following:

"The most sensational case which ever appeared in the Supreme Court came to a sudden end the other day, as both parties agreed to a peaceful compromise. The suit was the sequel of an action brought by Mrs. Elizabeth King for $10,000 against a New York sensational newspaper, the *Morning Journal*, which had made slanderous statements about her in its columns. One of the chief actors in this scandalous drama which appeared in the Supreme Court for a few days, and which beats everything that was heard of in the court room, was Father James F. Crowley of the Immaculate Conception Catholic Church, corner Leonard and Maujer streets, Brooklyn.

Father Crowley was the chief witness for the defence. It would have been much better for him, however, if the case had never entered the court room. The scandal which was made public beats the adventures of Fathers Yodizsus and Steffen by a few points.

"The most spicy statements of Father Crowley were yet to come, but the notoriety which the priest gained during the few days of the trial against the newspaper might have been the cause of the sudden compromise of Mrs. King's suit against the priest in order that the affair might blow over, and the Crowley parsonage be again covered with the 'mantle of Christian love.'

"The paper in question published September 4, 1896, an article stating that Mrs. King and her friend, Lottie Seebold, of Southold, Long Island, N. Y., intended to cowhide Father Crowley for the statements in the paper slandering Mrs. King's character. The plaintiff stated on the witness stand that she only intended to make Father Crowley retract the statements he had made in the paper to the effect that she had spent much of her time in the company of other men, and for that she brought suit in court for $50,000 damages. Miss Seebold was a friend of hers, and she often visited her at the priest's house, where she (Miss Seebold) was the housekeeper. Father Crowley objected to these visits and, therefore, discharged his housekeeper, on which occasion he made slanderous remarks about Mrs. King.

"Mrs. King and Miss Seebold attended mass in Southold which Father Crowley celebrated, and after mass was over they spoke to the priest about his slanders. The controversy became heated, and the language used on both sides was harsh. Then the ladies went to the house of Father Crowley, where the controversy was continued, and the plaintiff and her friend denounced the priest for his intimacy with Anna and Marie Higgins, two young ladies who were known in Southold as Father Crowley's nieces, and who spent several hours every day in the priest's company while visiting him.

"The priest denied on the witness stand the statement of Mrs. King that his remarks about her were the cause of her husband leaving her for a time. The priest denied that he ever asked Mrs. King's opinion about platonic or other love when she was at work in his garden. But he admitted that he knew the Higgins girls, though he said they were not related to him. To the question whether the said Misses Higgins ever visited him at his house, he answered at first No, but after further questioning he said they may have been in his house once or twice."

Notes About Bishops and Priests

Bishop Wigger, of Newark, N. J., is a quiet, scholarly man who has had as much trouble in governing his diocese as any bishop in the Roman Church, with the possible exception of Bishop Bonacum, of Lincoln, Neb. The latter is a brute, so his priests say, but Wigger is a gentleman. He is of German parentage, and his troubles have been caused mainly by his priests of Irish birth or descent. The late Father Patrick Corrigan, of Hoboken, N. J., was a thorn in his side for many years, and when he was suspended for having lampooned the bishop in a pamphlet, the power of Rome had to be invoked to establish an armed neutrality between the parties.

Recently charges of a serious nature were made against Father Killeen, of Bayonne, N. J., in which he was accused by his parishioners of being too affectionate to his buxom housekeeper, even to the extent of sitting with her in the front porch of the parochical resi-

dence in the cool of the evening in full view of all the passersby. He had also made her presents of sundry parcels of real estate which, it was claimed, was the property of the church.

To avoid a scandal Bishop Wigger removed Father Killeen and pensioned him off with a good round sum for the remainder of his life. Now the housekeeper and the priest can sit in the porch all day long and "make remarks" about the bishop and parishioners who caused the removal of the holy father.

Bishop Wigger succeeded Bishop Corrigan in the diocese of Newark when the latter was appointed coadjutar archbishop of Cardinal McCloskey in this city. Wigger's appointment to Newark occurred through a blunder of the Propaganda at Rome when the diocese of Newark was divided and Trenton was formed out of the southern part of New Jersey. Father O'Farrell of St. Peter's Church in Barclay street, this city, was named as the successor of Corrigan in Newark, and Wigger was to go to Trenton, but the names got mixed up at Rome and Wigger was appointed to Newark, and O'Farrell had to take Trenton. As Corrigan wished O'Farrell to succeed him, ever since there has been war between himself and Wigger. Though both are ultramontanes they detest each other. They do not visit, exchange courtesies or speak as they pass by. Before Satolli sailed away from our shores with a sardonic grin on his face for having, as he thought, successfully fooled the Americans by his seeming "liberalism," it was announced that he would be the guest of Bishop Wigger. But Corrigan seduced him to New York and Brooklyn after he had made Wigger a brief visit and assured him that the Germans would have greater influence in the affairs of the Romah Catholic Church in this country than heretofore. As the German Catholics are more ultramontane than the Irish in this country, it is probable that some sort of a reconciliation will be effected between Wigger and Corrigan, and that the latter will make use of the man of Newark to declare what the policy of the Church will be in certain lines.

Hope for Armenia.

The election of Mgr. Ormannian will infuse new life into the old Armenian Church. The Rev. E. F. Merriam of the Missionary Union, writing in the excellent Baptist paper, the Chicago *Standard* of December 26, 1896, says:

"In Armenia, the country which firet as a nation received the Gospel of Christ, but where the church had fallen into formalism and decay, the terrible sufferings of the past year have brought the people nearer to God. Hitherto the old Armenian Church has stood like a wall against the effort of Christian missions; but in the recent persecutions the pride of the people has been broken down and, won by the noble efforts of the Christian missionaries for the rescue of the people, the line between the Armenian Church and the Christian mission churches has been nearly obliterated. American and native missionaries and the priests of the Armenian Church have joined in labors for the relief the people, and, what has never been known before, the missionaries have been welcomed to the churches and the worship of the old Armenian and Nestorian faiths. The result of the persecutions has been apparently to restore the ancient church to the primitive faith; and when at last the hand of God shal cause the terrific sufferings of the people to cease, it would appear that the evangelical fervor of the Armenian Church will be so much regained that they will not only cease to be obstacles in the way of Christian missionary work, but will join in labors for the conversion of the people of Western Asia to Christ."

FATHER CONNELLAN'S WORK IN IRELAND.

WE have frequently commended the work of Rev. Thomas Connellan, the converted Irish priest who is laboring with great zeal and success in Ireland for the conversion of the Roman Catholics of that country.

In the December issue of *The Catholic*, the monthly paper which he publishes in connection with his work, he justifies his criticisms of the priests in the following vigorous manner :

" I freely admit that there have been objections to the tone of *The Catholic*, even from friendly Protestants. As regards those who are working for reunion with Rome, opposition from them is quite natural, but even among strong evangelicals of a certain type a feeling has existed that my hitting is too hard, and that I estrange Roman Catholics by attacks upon their priests. A letter from an esteemed and very worthy Christian lies before me, and I shall quote a sentence or two to make clear my meaning : 'I cannot, however, say that my high estimation of its worth is not sometimes diluted with regret that its criticisms are occasionally couched in terms calculated to irritate and hurt the feeling of those for whose good it ostensibly circulates. In matters political there may or may not be any objection to sarcastic comment and invective, but surely, reverend sir, in matters spiritual there is no place for either. Love, sympathy, charity, will effect more, infinitely more, in winning souls to Christ than will ridicule, contempt and unseemly levity in critising the religious tenets of our Roman Catholic brethren.'

"I have quoted the above because it expresses in a short compass what many have said to me on the same subject. Advice is very cheap, and we are familiar with the aphorism of Pope—"Giving advice is many times only the privilege of saying a foolish thing one's self, under pretence of hindering another from doing so." It often puzzles me to know what Christians like the writer of the preceding would call Christ's language in the 23d chapter of Matthew, or the Prophet's language in the 34th chapter of Ezekiel. Nay, as I suppose I may give a little advice in return, I should strongly counsel some of my critics to carefully examine if their system of cotton-wool and lavendar-water Christianity has not at its root a love of ease, a desire to make the most of the world, and a natural reluctance to face obloquy and persecution, the birthright of every man or woman who follows in the footsteps of Christ.

"When I began to get into touch with Irish Protestantism a little more than six years ago, two things greatly astonished me. (1) The cross ignorance of the ordinary Protestant respecting Roman Catholics, their feelings, aspirations, habits, schools of thought, etc. (2) The state of white terror in which the ordinary Irish Protestant lived—the special object of his fears being the priest. I remember showing a copy of "Hear the Other Side" to a committee of Protestant gentlemen and they used every effort in their power to prevent me from publishing it. There was too much personality in it; too much invective. Why, I had put a bishop in the pillory! Oh! I would instantly be murdered if I published such a book. And the dear, good men solemnly advised me to publish the second chapter —all dead theology and dull as ditch water—and omit the rest. "Hear the Other Side" has now reached its fifty-fifth thousand. I know many excellent people who are acting upon the same principle to the present moment. Surely no one is going to sit down to a dish of unpalatable commonplaces, or dead for-

malism, unless it has been spiced for him. I have never said an offensive word to a Roman Catholic in my life. I have been living among them during the past seven years as a priest who has come out from them, who sharply criticises their system, although he dearly loves themselves, and they have never raised a hand to me. Nay, when it was seen that no efforts could compel the people to offer me violence, and when an unfortunate beggar woman was induced to make a charge against me, poor Roman Catholics were, as I am in a position to prove, offered valuable considerations if they would substantiate her story, and they refused. How extraordinary it is that certain Protestants are far more shocked at my exposures of clerical intolerance than Roman Catholics are! Why, in almost every instance, I get my information from the lips or over the signatures of Roman Catholics. Many of them walk into my office and give me proofs of their statements, and I think it is pretty significant that during my five years as editor of *The Catholic* I have not had even one libel action. It is equally significant that although our normal circulation is 10,000 copies per month, fully one-third of these reach Roman Catholic hands. Some dear Christians believe that by circulating literature of the Keswick School they will overturn Rome in this land. They would be quite as profitably employed if they formed themselves into an association in order to raise an arbutus grove on the Giant's Causeway. Two things must go hand in hand in the battle against error here for many a long year to come. (1) A bold and clear enunciation of the truth. (2) An equally bold and clear denunciation of error. Let our friends also remember the distinction ever to be made between a system and those duped by it. I abhor the former, and am not coward enough or hypocrite enough to profess to love what I am compelled to hate. I love the latter, and am day by day realizing more fully that God will one day crown their mafinificent natural gifts with the gift of gifts, the Truth, which will make them free. Let us not shake in our shoes because of the vaporings of some little village curate. His own flock will be the first to take his measure. Irishmen love pluck and have a wholesome respect for those who will stand no nonsense. I cannot alter my course, even if I would, for the excellent reason that I know it to be right. I leave my justsfication to time and my Master—He knows what my aims are, and Roman Catholics who pretend to be insulted (some of them are insulted by handing them a Douay Testament) have in confidential moments described the arch-apostate in a different strain:—

For Thou wert still the poor man's stay,
The poor man's heart, the poor man's hand:
And all the oppressed who wanted strength,
Had Thine at their command.

Martin Luther s Sayings.

"The Papists are confounded and vanquished by the mere force of Scriptural testimony. God be praised, I am alive to all their errors, under every respect, from the *Alpha* to the *Omega*."

"I admit I have frequently been guilty of too much violence; but never in respect to the Papacy. There ought to be set aside for the special service of the Popish battle a tongue, every word of which is a thunder-bolt."

"In former times, under the Papacy, pilgrims were undertaken to visit the saints. People went to Rome, to Jerusalem, to Saint Iago of Compostella, to expiate their sins. Now-a-days we perform our Christian pilgrimages by means of faith. When we read dilligently the Prophets, the Psalms and the Gospels, we arrive, not through this holy city, but through our hearts and thoughts, even unto God."

THE BLACK POPE.

A HISTORY OF THE JESUITS.

By MISS M. F CUSACK,

Formerly the Nun of Kenmare.

Recent letters from Miss Cusack (the Nun of Kenmare) inform us that she is comfortably settled at Brighton, England. All who know and admire this accomplished lady will rejoice that she is well and happy. No person in this generation has made a greater sacrifice for truth and conscience than this lady who abdicated the headship of the religious order of which she was the foundress and went forth into the world friendless and forsaken by all who had loved and honored her for thirty years in the Roman Church. It was a heroic act. But the God whom she desired to worship in spirit and in truth and the Saviour to whom she cried in her distress of soul did not forsake her. She claimed the divine promise, and the answer was, "I will take thee up." Her way has been hard from the worldly point of view, and she has had no sympathy from worldly people; and if the truth must be told, many Protestants thought she had acted unwisely in withdrawing from the Roman Church. We know a minister and editor of a most influential Protestant journal who told her to remain at the head of her convent and do all the good she could in the Roman Church. What good could she do when the mind rejected the teachings of Rome and the heart revolted at the corrupt practices and debasing superstitions that she witnessed?

She came forth from her convent poor and lonely, but resolved to be true to her own conscience and trust in God for the future. Her faith has not been in vain. From the day she left her convent in New Jersey, of which she was the Mother Superior, the Lord has guided and protected her and led her to accomplish great things for the cause of truth and righteousness. She has been a brave, learned and accomplished champion of Protestantism and a keen dissector of the falsehoods and corruptions of Romanism.

Since the Nun of Kenmare withdrew from the Roman Catholic Church in 1888 she has written five important works, besides many pamphlets and articles for periodicals. Her books are:

"Autobiography of the Nun of Kenmare."

"Life Inside the Church of Rome."

"What Rome Teaches."

"Story of My Life."

To which is now added. "The Black Pope, a History of the Jesuits." This is a comprehensible study of the famous order, written in Miss Cusack's usual clear style and abounding in facts presented in the most attractive manner. The association of ideas is admirably preserved in the various chapters, and events are grouped together in the most striking manner.

The reader who may be well acquainted with the literature concerning the Jesuits will yet find many things that are new and true in this volume. The title of "The Black Pope" is justified by the rule of the order that makes the General of the Jesuits superior to the Pope. In addition to the vows of poverty, chastity and obedience which all the members of religious orders take, the Jesuit binds himself by a fourth vow of devotion and consecration to the service of the Pope. Regarding this vow Miss Cusack says (p. 79):

"The next point to be noted is the vow of obedience to the Pope, and here the remarkable cunning of Ignatius is apparent. After much expression of the readiness which should characterize each member of the Order to obey the Pope, and to go wherever he might command, a clause is inserted which limits this obedience and renders it

practically a vow of obedience to the Society. No member of the Society shall have a right to enter into communications either with the 'chair of Rome' or any other ecclesiastical authority as an individual; all must be arranged through the General. Hence his much vaunted vow of obedience to the Pope simply resolves itself into a promise to obey the Pope if the General of the Jesuits approves of what the Pope has commanded. The tremendous power which this places in the hands of the Society is self-evident. It is a practical illustration of the old story of the bundle of sticks. The Pope cannot use one or any number of Jesuits for his own ends; if he requires the services of the Order he must ask it of the General, and he must accept these services as the General pleases. Hence the Pope must submit to the Society and keep on terms with it as a society, while the Society poses before the Catholic world as the humble servant of the Pope. The clause which limits the power of the Pope is thus worded: 'The power of the General shall be so unlimited that should he deem it necessary for the honor of God he shall even be able to send back, or in other directions, those who have come direct from the Popes.'

"Thus by the rules of the Order which have been approved by many Popes, the Popes actually placed themselves under the feet of the Jesuit. The name given in reproach to this Society, or rather to the head of the Society, of the Black Pope, is singularly appropriate."

All bishops in the Roman Church are afraid of the Jesuits, and many of them, like the late Bishop Loughlin of Brooklyn, stubbornly refuse to allow them in their diocese. Regarding this hatred and dislike Miss Cusack says (p. 82):

"One of the most important and diplomatic rules of the Order is the one which forbids the interference of any ecclesiastical authority whatsoever in the affairs of the Jesuits. The bishop of every Roman Catholic diocese is practically the Pope of the various religious orders in his diocese, but over the Jesuits he has no control whatsoever. He dare not enter the Jesuit monastery except as an invited guest. The Jesuit has no need to ask his permission to say mass or to hear confessions. All the personal and jealously guarded powers of the bishop are of no account whatsoever. Hence it is that the Jesuit often finds it so difficult to obtain a place in any diocese. A bishop can generally prevent the Jesuits from establishing themselves in his diocese, but once established he cannot expel them. An impecunious bishop may accept a very liberal consideration for permission to found a college under Jesuit management in his pastoral precincts, but the impecunious bishop generally finds that while there have been two parties to the contract, when the contract is once signed, only one party benefits."

We commend "The Black Pope" to our readers as a book that will enlighten them on the dark and devious ways of the Jesuits, and hope it will have a wide circulation. It is published in England, but we have imported several copies and shall be pleased to send them to our subscribers. The price is $1.50.

SERVICES IN CHRIST'S MISSION.

At every service in the Mission chapel during the month of December there were some Roman Catholics who attended for the first time. The preaching was evidently helpful to them, for all said they would come again. One Sunday evening Mr. Pachayan, the young deacon from the Seminary of St. Sulpice, Paris, who has been at Christ's Mission since last August, delivered a very interesting address, which will be published in the next issue of THE CONVERTED CATHOLIC. The work of the Misson is commended to all Christians.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

X.

THE TRAMP PRIEST'S STORY CONTINUED

ONE day the Sister Superior came to visit me, and after kindly inquiring for my health, with much reluctance informed me that the bishop, to whom she had made my story known as far as she had learned it, had given her peremptory orders to dismiss me immediately. Hearing from her that Dr. Conroy the Apostolic Delegate was in the city, and thinking that he might be able to do something for me, I went to see him. He was a man of great authority, and though he would not come himself, he sent his secretary to the reception room to learn what could be the important business that caused a poor American priest to approach so near a Papal Delegate. To his secretary I repeated the history of my wrongs, and in a little time received the answer from Bishop Conroy through him that the Papal Delegate could not interfere in the affair, but he volunteered the advice that the American priest had better return to his bishop. As I could not follow this for the lack of means, I did the next best thing—I wrote a most humble piteous letter to my bishop, detailing all my miseries, begging to be informed of what crime I had been guilty to merit them, and acquainting him the counsel of Dr. Conroy. To this I received the following reply:

* REV. DEAR SIR:—In reply to your request to be restored to the ministry in this diocese, I have but one answer—Never—though all men and angels should intercede for you.

Yours in Christ,

———— ————,

——Bishop, etc.

On receipt of this reply I was confounded and tried to make myself believe that I really had committed some grievous crime, and must have forgotten all about it, but my conscience would not accuse me. I now gave up all hope of any fairness or redress. I first obtained a situation as clerk in a book store, but worry of mind, for I was not and could not be contented, soon prostrated me again with sickness. This time the sisters refused to take me, so I was sent to the City Hospital, where I remained between life and death, fervently praying for the latter, for months.

At the approach of winter I again found myself on the street. I made a little money by writing short articles for newspapers and by translating some German books into English, but I was often without means and, frequently slept in an old barn or freight house near the river, to which I dare only repair after dark, and was obliged to leave at the first dawn of day in order not to attract attention. I never threw myself down to pass away the night in that old hovel without first going on my knees and repeating †Psalm 108 for my bishop.

PRAYER FOR HIS BISHOP.

The following are some of the verses of this Psalm in the Douay Bible which the poor priest prayed for his bishop who had treated him so unmercifully:

Set thou the sinner over him: and may the devil stand at his right hand.

When he is judged, may he go out condemned; and may his prayer be turned to sin.

May his days be few: and his bishopric let another take.

Because he remembered not to show

* The writer of this book has obtained and now holds the original of this letter.

†In the Protestant Bible this Psalm is 109.

mercy, but persecuted the poor man and the beggar; and the broken in heart, to put him to death.

And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

May it be unto him like a garment which covereth nim ; and iike a girdle with which he is girded continually.

This is the work of them who detract me before the Lord : and who speak evils against my soul.

So much for the bishop. For himself the poor priest prayed as follows :

But thou, O Lord, do with me for thy name'ssake: because thy mercy is sweet.

Do thou deliver me, for I am poor and needy, and my heart is troubled within me.

I am taken away like the shadow when I declineth: and I am shaken off locusts.

My knees are weakened through fasting: and my flesh is changed for oil.

And I am become a reproach to them: they saw me and they shaked their heads.

Help me, O Lord my God : save me according to thy mercy.

And let them know that this is thy hand: and *that* thou, O Lord, hast done it.

They will curse and thou wilt bless : let them that rise up against me be confounded; but thy servant shall rejoice.

Let them that detract me be clothed with shame : and let them be covered with their confusion as with a double cloak.

I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

Because he hath stood at the right hand of the poor, to save my soul from persecutors.

When in Montreal I became acquainted with five priests who had become Methodist or Presbyterian minsters. I had a notion to follow their example, but I found I could not conscientiously do so, and I would not play the hypocrite. I blame not those who did turn, for, indeed, I believe them sincere. Now let any one who doubts this, if he be a devout Catholic, find himself situated as we priests were; let him then experience the willful, malicious persecution o bishops and priests—their total want of charity: let him be driven hungry and cold from the bishop's door out into the stormy night; let him meet everywhere, from bishops and priests, as we did, nothing but cruel scorn and malevolence; then, in the depth of misery, let him go to a Protestant, either minister or layman, and experience, as we did the charity, the Christ like kindness that Protestants exercise towards the unfortunate, and see the alacrity with which they hasten to extend assistance to the needy; and mark my words, your devout Catholic will receive a shock to his faith that will cause him to pause and consider whether the money grasping prelate of his own Church or the ever charitable Protestant is the true expounder of Christ's doctrine. Perhaps you may think Protestants assisted us just because we were priests; and such an idea is generally prevalent among Catholics, fostered, too, by their teachers. But it is false. In our dire necessity we were liberally helped by Protestants who never asked what our religion was; and again by Protestants who, knowing we were priests, never so much as mentioned the subject of religion, but most charitably relieved our necessities. The notion that Protestants are running wild to get hold of our priests is simply nonsensical. No priest would be received by any Protestant denomination whose character was not above reproach ; and he would be obliged to lead as moral and exemplary a life as the best of priests.

Hence, it will be well for Catholics to put away the thought that all a priest has to do is to jump the walls of Catholic faith and light in a Protestant garden of luxury. Protestants, as a rule, do not want priests; if they do receive them it is only out of charity."

Here the young man made an end of his story. When we last saw him he was conductor of a street car in Chicago. We were very anxious to discover who his bishop was, and after much persuasion, under promise not to reveal it, he told us. We may not tell his name, but we know this bishop, and will here present his photograph, and feel sure many old acquaintances will be able to recognize the original—a broad shouldered, deep chested, loud voiced, swaggering consumer of lager beer, with aldermanic front and magnificant muscles, which speak volumes for his abilities at table; his apparel greasy, and giving forth a stench of sauer kraut and sweitzer-case; his walk, bold as the fat turkey cock who espies a red rag; his whole mental riches, consisting of a few old sermons, learned with much pains, to enable him to give missions before he got the mitre; an illiterate book, nick-named for his vulgarity and rudeness, the "big injun," and you have the picture of the bold, bad man who holds forth in a Western diocese. He was the author of this young man's ruin and of that blasphemous note addressed to him in reply to his humble and just request. We knew him well; we knew him long before he was a bishop; we knew him when he smashed the parlor stove of a certain pastor, in whose church he wis giving a mission; smashed his stove and threatened to do as much for his head, because he was not supplied with whiskey, more than enough for an ordinary drunkard. Why he ever was promoted to the Episcopal dignity is as profound a mystery as the disappearance of Archbishop Purcell's millions. They had something to do with each other, but just what we do not pretend to say. Why such a character dared to assume the mitre, or why he presumes in continuing to disgrace it with impunity, is beyond our comprehension. The only decent, honorable, praiseworthy act he could now do would be to resign immediately and retire his beastly proportions into some unknown retreat, where he will be soon forgotten by all but those over whom he has tyrannized, and his absence will not alone be a benefit to the Church, but society at large will miss with joy his brazen face.

(TO BE CONTINUED.)

Ministers Should be Aggressive.

DEAR SIR:—Please find enclosed one dollar, my subscription to THE CONVERTED CATHOLIC, in which I take a great interest.

The majority of the people here are Roman Catholics, and entirely under the power the priests. They profess to be the only true Church; all others are heretics and sure of going to hell. The town is composed of Irish, Poles and Germans. All are ignorant of the grace of God. The Bible is kept from them, and consequently their lives are not pure.

A fair for the benefit of the new Catholic Church here has just ended. Beer was sold, and something stronger in bottles for the older persons, beer being too mild a beverage for them. The manager of the beer and whiskey department was a notorious man, who has kept a low house of prostitution and saloon. He has had as many as a dozen low women here for the past two years. This man is one of the priest's hearty supporters of the church.

We have had a pretty tough town for two years. Our Protestant minister tried to get the different priests and respectable element to unite and rid the town of the disreputable houses, but they all declined to do anything of a

positive character, and the minister, with the aid of a few Americans, undertook the work, but were unsuccessful. They were unable to close a single house.

Our Mayor gave $400.00 to the new church, and, I am told, he permitted all those houses to run widely open all night, and was paid handsomely for the privilege. He has been indicted by the Grand Jury, but we expect he will get off scot free.

This goes to show that the Church called Roman Catholic is in league with the world, and while they go through a form of religion, there is very little vital godliness seen in their lives.

The Protestant people being in the minority they are influenced by the ways of the Roman Catholics, especially our young people. Our ministers never teach the people the errors of Romanism, and many of our Protestant girls get married to Roman Catholics, and, of course, are persuaded by their husbands to change their religion. One girl who has professed to be converted to the Methodist Church here about a year ago, became engaged to a Roman Catholic. At first she said he would adopt her religion, then she said she could have her way and he his ; but now I understand she has promised to become a Roman Catholic. I would like to get something simple for this girl to read on the doctrines of purgatory, praying to the blessed Virgin Mary, and that Jesus only is the Saviour of men. I would like to get her so instructed in the truth that she may yet be saved and be the means of saving others whom she will come in contact with.

Some of our ministers are cowards—afraid of losing their salaries. Their are many Protestants who hate Romanism, but are themselves ignorant of the Gospel truth, and take no interest in the good of the Catholic people. I think this is the general feeling throughout the country. J. W.

Catholic Schools and Marriage.

The following report of an address by by Bishop Wigger of Newark, N. J., appeared in the New York *Sun* for November 4, 1896, in an article headed "Public Schools and Marriage:"

"Catholic children sent to schools are sent there to be instructrd in religion as well as in the different branches of secular learning. In many cases full Catholic training is not always given to children by their parents, and that is why we have the Catholic schools. But the people send their children to the public schools. This gives scandal to the congregation and to the children, because the children know that the Church commands parents to send their children to the Catholic schools, and by failing to do so they disobey the Church. I hope and trust that the parents who have been at fault in this matter in the past will, by next Monday, take their children away from the public schools and send them to the Catholic schools."

The bishop thus referred to marriage: "In the fifteen years that I have been bishop I have become convinced that some Catholic men and women do not know the sacred character of Christian marriage. Some Catholics decide in an hour to get married, some in six months, and they run off to a 'squire, a non-Catholic minister, a layman, a Jew, a heathen, or a pagan and get married. They make no Christian preparation for the marriage, but instead they commit crimes and sins of such an awful character that I would not dare mention them.

"Did you ever hear of the Saviour designating laymen to administer that sacred sacrament? Every Catholic married by a non-Catholic is guilty of a mortal sin, is an enemy of God, is robbed of all right to a place in heaven, and is in the power of the devil. All Catholics who are married by a non-Catholic minister or layman are excommunicated from the Church immediately."

Words of Kindness and Encouragement.

This is the season when our friends are renewing their subscriptions for this year, 1897, and while we are pleased to have the renewals, we are more pleased to receive such letters of encouragement as the following :

BROOKLYN, N. Y., Dec. 7, 1896.

REV. JAMES A. O'CONNOR:

MY DEAR BROTHER :—I have just read the last word of the December number of THE CONVERTED CATHOLIC. There is not a heavy article in it from cover to cover. I can hardly tell you which of all the articles has most deeply interested me.

I never knew till now the struggle you had for a name. If you and others thought it wise to drop "For the Conversion of Roman Catholics" I think the title and quality of your magazine more than makes up the loss. I hope the circulation is extending.

Mr. Pachayan's address is remarkable. It seems almost incredible that in three months he should have acquired such a knowledge of our language. I take it for granted that he studied the Word of God in his own language for a longer time.

I wish some one other than yourself would call priest Phelan to account. I think you are right in not taking your precious time to arraign him before a court. But he richly deserves the arraignment.

I hope to receive your new book as soon as it is published. The reading of your well conducted magazine whets one's appetite for it. But I suppose your busy life is the hindrance to its completion.

I enclose my check for two dollars. Please let one dollar be for the renewal of my subscription, and the other to pay for a year's subscription to some one else. Yours sincerely,

JOHN D. WELLS.

The Rev. M. Rhodes, D. D., who has completed twenty-five years as pastor of St. Mark's Evangelical Lutheran Church, St. Louis, Missouri, in renewing his subscription for this year says:

"I thank God for the great and good work you are doing. The falsehood of priest Phelan will commend you in this part of the country. May God bless you more and more and hasten the day when the benighted children of Rome in this land shall know the liberty we have in Christ so freely offered to all."

***

From the foremost college in Iowa a member of the faculty writes: "Herewith I send you postal order for five dollars to assure you of my interest in your work as represented in THE CONVERTED CATHOLIC. Please renew my subscription for 1897. It is an exceedingly interesting publication because it so widely represents a work of so great and vital importance to every interest of Christ's kingdom, social, political and religious, as it seems to me."

***

From a distinguished physician and devout Christian in Pittsburgh, Pa., comes the following : "I herewith enclose renewal of my subscription to THE CONVERTED CATHOLIC. I want to say also how much I appreciate your interesting and instructive journal. Your Gospel presentations are always so refreshingly clear and Scriptural. I pray that the Lord may continue to bless your work. H. W. F."

***

Another friend in Pennsylvania on renewing her subscription says: "Enclosed find one dollar to renew my subscription. I hope for more subscribers before the year closes. But you have our prayers as you have our subscription, and you have had both ever since the magazine was published. May God raise up many friends and helpers that the debt on Christ's Mission may be cancelled. Mrs. S. L. B."

The Work of Christ's Mission and "The Converted Catholic."

One of the most successful agencies for saving the "lost" Catholics from infidelity and bringing them to a knowledge of the religion of Christ is the work of Rev. James A. O'Connor, a former Catholic priest, who has been laboring in New York City as a Protestant minister since 1879. The work he has inaugurated is known as Christ's Mission, and its success can be estimated by the fact that he has received fifty priests out of the Church of Rome and helped them to a new and better life as Protestant Christians. A large number of Roman Catholics who have attended the evangelistic services at the Mission and in Masonic Temple, where the meetings are held during the winter months, have been converted to Protestantism. The work is evangelical and undenominational and reaches Catholics who at first could not be induced to attend Protestant churches. That there is need for the work that Dr. O'Connor is so bravely doing is clear even from Catholic testimony.

At the Roman Catholic Congress held during the World's Fair in Chicago in 1893, a paper was furnished by Miss M. T. Elder of New Orleans, niece of Archbishop Elder of Cincinnati, in which the statement was made that the Roman Catholic Church had lost twenty million souls in this country during the present century. Major H. F. Brownson of Detroit made a similar statement and added that two out of every three persons born of Catholic parents were lost to the Roman Church in the United States. As the people grow in knowledge this "leakage" will increase with accelerating speed.

While many of those "lost" Catholics have been received into various Protestant churches of all denominations, it is evident from the statistics given that vast numbers have become indifferent to religion and live without any recognition of the spiritual life that God has given them. This is acknowledged to be the case in France, Italy, Mexico and other Catholic countries. The educated class of Catholics do not believe in the Pope or priests as vicars of Christ, and when faith in them is lost there is nothing to cling to in the Roman Church.—"Religious Telescope," Dayton, Ohio, December 30, 1896.

***

The Toronto *Christian Guardian*, the great Methodist paper of Canada, had the following kind words in its issue of December 16, 1896:

THE CONVERTED CATHOLIC, edited by Father O'Connor. James A. O'Connor, publisher, 142 West Twenty first street, New York.—This is a monthly periodical, which has reached the thirteenth volume. The Editor was at one time a Roman Catholic priest. He is now in charge of Christ's Mission, New York, the design of which is to aid those who may be disposed to abjure the priesthood. Such persons need a friend and a home. The minister in charge of the Mission will help them all in his power. He sends forth such publications as he knows to be adapted to the peculiar condition of those who are desirous to know the truth as it is in Jesus. The number whom he has thus assisted seems almost incredible The little monthly named at the head of this notice contains numerous letters from those who have withdrawn from the Church or are seeking to do so as soon as they can safely.

Hearty Appreciation.

We thank the *Woman's Voice* of Boston, a patriotic paper of high character, an admirable champion of the public schools and an exponent of the best type of applied Christianity, for the following summary of the work of Christ's Mission that appeared in its issue of December 19, 1896:

Father O'Connor of Christ's Mission, New York, has just celebrated his fiftieth anniversary of his birth, and what would have been, had he continued a Romanist, the twenty-fifth of his ordination to the priesthood. His work has been both wonderful and unique. Christ's Mission is the only refuge in the country for priests leaving the Romish Church. A more helpless class can scarcely be imagined, as their education has totally unfitted them to grapple with the world—a fact of which Father O'Connor has himself had bitter experience. Here they are received with a Christ-like welcome, taught the way of life more perfectly and helped to honest employment. Multitudes who have never seen his face have found the light by reading his excellent monthly, THE CONVERTED CATHOLIC. The lie originating with priest Phelan of the *Western Watchman*, and which has traveled from Maine to California, that Father O'Connor was immured in an insane asylum in Ohio, shows the animus of Rome. It is about the nearest she can get to the dungeon and the star chamber.